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English and American reader therefore will find nothing new in it. But he will find a temperate, just, and sympathetic portraiture. Kolde regards Irving as "a mighty personality," "a man of God such as had not arisen since Knox, or even since Luther." He indulges in very little criticism of the movement which Irving followed, rather than led, though occasionally he shows us that the great man was obedient to people of very small natures, some of them shallow enthusiasts, and some of them intentional deceivers. I regret that he has not subjected the healings, the tongues, and the predictions to a more searching investigation. Incidentally he tells us that the Apostolic Catholic church, as that which gathered about Irving calls itself, has made great numerical gains in Germany in recent years, and is proving more successful there than in England, its native home.—FRANKLIN JOHNSON.

Papst Alexander VIII. und der Wiener Hof 1689–1691. Nach den Beständen des K. und K. Haus-, Hof- und Staatsarchivs und des Fürstlich Lichtensteinischen Archivs in Wien dargestellt von Sigismund, Freiherrn von Bischoffshausen. (Stuttgart: Roth, 1900; pp. xiv + 188; M. 3.) The author has made excellent use of manuscript materials which are preserved in the public and private archives of Vienna. He has carefully traced the relations existing between the papal curia and the imperial court during the pontificate of Alexander VIII., and endeavored to determine the various influences which rendered the pope more and more hostile to the emperor, until, just on the pope's death, the emperor had given orders to break off all diplomatic relations with him. The death of Alexander, however, changed the whole situation. The hostile and offensive attitude of Alexander VIII. toward the emperor was determined very largely by his struggle with Louis XIV., and by the nepotism which he practiced. When Alexander VIII. was elected he received as an unfortunate legacy from his predecessor, Innocent XI., a bitter struggle with France. This struggle had been precipitated by the publication of the so-called "Gallican liberties" in 1682. Although Louis XIV. was paramount in Europe, Innocent XI. did not hesitate to resist the claims of the French church. Alexander VIII. spent his pontificate in trying to make peace with Louis XVI. and the French church, but only on the condition that the rights of the papacy be preserved. His desire to conciliate Louis XIV. made it impossible for him to avoid giving offense in many little ways to the emperor, Leopold. The nepotism of the pope also stood in the way of many of the emperor's wishes. The policy of Alexander is justified

by the fact that his successor was able to win the victory in his struggle with France, while no evil effects resulted from the temporary quarrel with the emperor.—*La Faculté de Théologie de Paris et ses Docteurs les plus célèbres*. Par l'Abbé P. Feret. Époque moderne. Tome second : XVI^e siècle. Revue littéraire. (Paris: Picard, 1901; pp. vi + 422; fr. 7.50.) This is a brief and dry account of the writings of more than one hundred of the theological professors of Paris during the sixteenth century. As might have been expected, all the writings were polemical, and therefore have little more than an antiquarian interest for us. The author himself admits, as have other Catholic writers before him, that the French Protestants of the sixteenth century wrote much better than did their Catholic opponents. Of all the works discussed by M. Feret the sermons seem most interesting, chiefly because they reveal the bizarre taste of the pulpit of that time.—OLIVER J. THATCHER.

Giovanni Baptista de Rossi, Founder of the Science of Christian Archæology, by T. J. Shahan (New York : Cathedral Library Association ; pp. 78; \$0.20); *Christian Education in the First Centuries*, by Eugene Magevny (*ibid.*; pp. 66; \$0.10). These two brochures are two interesting contributions to two subjects of perennial importance. All students of the origins of Christian art and literature welcome information concerning de Rossi, and Dr. Shahan has given in his neat little pamphlet a very fascinating account of the great archæologist. The origin and development of Christian education — 33–476 A. D. — are vividly sketched by the author of the second pamphlet.—J. W. MONCRIEF.

Wie kann der Protestantismus über den Katholizismus siegen? Von Karl Erdmann. (Berlin : Walther, 1900; pp. 46; M. 0.90.) The writer of this essay thinks that the Protestants will overcome the Catholic church when they abandon all theological doctrines which they now hold in common with it. They must abandon the doctrine of the Trinity, of the deity of Christ, of inspiration, of miracles, of hell, and of Satan. So long as they believe in miracles of any kind, they will lead the people into the Catholic fold, for there is no difference between the biblical miracles and the ecclesiastical miracles. But, further, if the Protestants come to regard Jesus as a mere man, however good and great, they will have to revise his ethical teachings and adapt them to our present knowledge of right and wrong. Accordingly, the writer enumerates the chief points at which the Sermon on